good men as such, when they are said to be made partakers of the Divine nature.* And thus that learned philosopher and Christian, Boethius,[1]* " Omnis beatus deus ; sed natura quidem unus, participation e vero nihil prohibet esse quamplurimos:" Every good and happy man is a god, and though there be only one god by nature, yet nothing hinders but that there may be many by participation. — But then again, all men and angels are alike denied to be gods in other respects, and particularly as to religious worship; " Thou t shalt worship the Lord thy God, and him only shalt thou serve." Now this is that, which seems to be essentially included in the Pagan notion of the word God or gods, when taken in general — namely, a respect to religious worship. Wherefore, a God in general, according to the sense of the Pagan Theists, may be thus defined, An understanding Being superior to men, not originally derived from senseless matter, and looked upon ^as an object for men's religious worship. But this general notion of the word God is again ^restrained and limited by differences, in the division of it. For such a God as this may be either *dyiwYiTos,* ingenerate or unproduced, and consequently self-existent ; or else yei^roe, generated or produced, and dependent on some higher Being as its cause. In the former sense, the intelligent Pagans, as we have declared, acknowledged only one God, who was therefore called by them o flsog /car' *£o)(J7v, according to that of **Thales in** LaertillS,[0] *irptafivrarov* ro>v ovrwv o 0toc, yap* God is the oldest of all things, be-

* 2 Peter i. 4. [b] DC Consolat Pliilos. lib. iii. p. 72. s.

5 Lib. i.'scgm. 35, p. 21. s.